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#### THE STANDARD.

THE AMERICAN BOARD AND AMERICAN SLAVERY.

SPEECH OF THEODORE TILTON IN REPLY TO HENRY WARD BEECHER. REFORTED BY W. M. BURR.

My very dear friend, to whose speech I now undertake My very dear track and generous, last Monday evening, in his allusions to some of the young men of this Church, who, growing up for years under his teachings, had at last found themselves differing in certain points from their eacher, that I cannot but tarry a moment, at the threshold my argument, to thank him for his kindness. I think, m will agree with me, it was characteristic of the It was a fresh instance of that large-beartedness, that generosity, that warmth of pature that have won for men of his Church, but of the old men-and not only of is Courch, but everywhere. I remember reading of a ent honor to himself to be called " the friend of On very many occasions, both in and in public, I have been received into new circles of society as the friend of the pastor of this Church; and I am sure that never in my life have I been more roud of any introduction! When Louis Kossuth called Walter Savage Landor his friend, the old poet lifted up his bands and exclaimed, " Henceforth, no man can honor I need not say to any member of this Church that minister, almost as I love no other man! Nor good feeling towards him; for, standing in this pulpit, in ors and his prayers, I am willing now to invoke behind! apon him the blessing of God, and to pray that he may Vision that his head is already among its snows, waiting to break through into the glory beyond!

My friend's generous words, on Monday night, were of

privately, yet industriously, have labored to make it apnigh seven years, the teachings which I have received in of every man who knocks for admission—to inquire this place, delivered from this desk, have led me hither by every new applicant what is his belief, and what is hi indebted for my anti-slavery convictions to the instrucin the old dogma that the "king can do no wrong," nor will I believe in the newer dogma, which seems to prevail to a too great extent throughout the Church, that the say no wrong. Therefore I speak, and That is all I ask!

to say that it is a system which denies to men their own apology of no ain per se? manhood; that strikes down womanhood with despoiling But Mr. Corning took especial pains to say, a few slaveholding as practised by the Cheerokees! evenings ago, that he would stand on the platform of the

bearts of men, the Church—claiming Christ as its founder, and attempting to lead men along the only way to the gate of Heaven—holds six bundred thousand human beings in personal and life-long bondage to its ministers and members! I do not wonder that Albert Barnes said, if it were not for the American Church American of the communion-table spread out in said, if it were not for the American Church American of the communion-table spread out in said, if it were not for the American Church and its by his side at the communion-table spread out in said, if it were not for the American Church, American front of this pulpit, and under this roof! severy could not exist for an hour! You must remember, too, that this great multitude of slaves, held by church-members and church-ministers, are held everywhere under one and the same pretence. The universal plea is that "the circumstances are justifiable"! No slaveholder who communes with a Church will dare to open his mouth and say to the world that he holds his slaves as the case of the control of the church will derect the church will derect to open his mouth and say to the world that he holds his

I confess, sir, this was new to me! For during asked me, "Would Plymouth Church, under any circum-stances, admit a slaveholder to its membership?" I explanation of "immediate emancipation," nor to his very humorous references, often made in this pulpit, to

case (and no one will deny that there may, although the owner is then the unwilling master of a volun-tary slave, and therefore not a slaveholder, but a mancolder), the question is, Shall such a man, standing in such a relation, be received into a Courch which is commanded to obey the apostolic injunction to avoid even the appear-Now, this is the best possible or supposable case.

n fifteen free States, even such a possible case is made mpossible on their own soil; for if a slave be brought into New York, by his master's consent, the slave is free by law, the moment he crosses the line. A master canion as my friend proposes to establish for a Church. slave across its borders, "The slave is free!" do we make any extraordinary demand when we turn to the Church a slaveholding church-member, standing in his pew moment you have crossed my threshold, you are free! Tell me, sir, shall the Christian Church be behind the legislative progress of fifteen States?

I lose its minister, attack as I come to night to speak in opposing the I come to night A slaveholder is a man and something more—a man of this Church which has grown up under chattel that clings to him shall be rubbed off and dropped

But do you tell me that it is illiberal to exclude from be sustained with unabated strength in his noble and successful service in this Church of Jesus Christ, until, after this supposable innocent relation to his slave? I reply many years, he shall be as old and white-haired as that if the Church were itself liberal in all other respects venerable man, his father, who now, past four-score, has ravelled up so near to the summit of the Mount of widen its platform to all the world—if an evangelical Church would admit a Christian man to membership even if he were a Unitarian or a Universalist-if an " What !" he inquired, " is there slaveholding among the orthodox congregation would give their fellowship and Cherokees?" So here was an editor of a religious newsselves a sufficient rebuke to those gentlemen who so open their membership to a sincere and devout Roman Catholic (and my friend has said, in this pulpit, that pear, to the minds of many on whose votes shall rest the decision of this debate, that when a young man in this then, I say, I will have no objection to the admission into Church ventures to speak a word in opposition to words the Church of a pious and devout slaveholder, wkenever spoken by the minister, the act is to be frowned upon as you can find such a rarity in the land! But so long as amplication and impertinent. I come to this platform a Church employs a committee to sit at its gates, as the behind the platform, you will see that the Cherokees along the platform occupy the whole north of Indian Territory, and the charge many the large many than the charge many their own natural force. For I may truly say that I am practice—so long as no man is allowed to come in who tions of the paster of this Church. It is, therefore, Mr. | certain sins and peccadilloss which our Church condemos-Beecher's own strong right band that has drawn me to so long as the Church determines to be stringent with her the opposite side of this question! I never have believed candidates in all these respects, then, sir, I say, let her be

In the legioning, I beg to reasted the antifere that the four-whole is consistent to this Cherch. By friend, May Green, M

But Mr. Corning took especial pains to say, a few ing every plea of pity; that sunders every sacred, domes- Temperance Society side by side with slaveholders. Sup-And yet Mr. Become thinks that the Report of 1840 posse he would; what has that to with standing side by children, and, in the moment of its cruelty, points to God's church for precedent, and to God's Church for the protecting shadow of its spire! I call your attention to the fact shade and the theorem of the moment of the spire! I call your attention to the fact that the American Church is new you the facts and figures. Useful a carnestly of a certain Southern state of the Methodist Church is—how many do you the facts of the Methodist Church is—how many do you think? Why, 219,000!

American Board on the subject of slavery, with a view to show its lamentable complicity with this terrible agree that the Report of 1840 to show its lamentable complicity with this terrible agree that the spire I call your attention to the fact say of the protecting spice I call your attention to the fact say of the protecting spice I call your attention to the fact say of the fact tio tie; that, with cruel oppression, crusbes down God's pose he would; what has that to with standing side by Mr. Beecher-That is, I suppose, in the Methodist to myself, "Ah! Mr. Corning, I can tell you a story of brought, in the providence of God, so distinctly into the to myself, "Ah! Mr. Corning, I can tell you a story of brought, in the providence of God, so distinctly into the tompself, "Ah! Mr. Corning, I can tell you a story of brought, in the providence of God, so distinctly into the that man!" Let me tell it now! The man is a Judge Mr. Tilton-No, sir; in the Church South and North in a Southern Court. A negro was once brought before men can innocently maintain a doubtful position in relatogether; for both hold slaves. The number of slaves owned by ministers and members of the Presbyterian Church, Old School and New, is 77,000; by Baptists, 125,000; by Reformed Baptists (I don't think they are altogether reformed), 101,000; by Episcopalians, 88,000; by Episcopa paper from which I read our own denomination is not put strance by some gentlemen in the North, he replied, by down by name), about 55,000; making altogether a sum return mail, that he had awarded the sentence on the total of more than 600,000 human beings—men, women and children!—for whom the walls of the Christian Church are only a prison! Think of it! In this nine-tenth century, after the gospel of Christianity has been for nearly two thousand years working its way into the bearts of men, the Church are leading to the control of the bearts of men, the Church are only a prison! Think of it! In this nine-tenth century, after the gospel of Christianity has been bands, he shall surely be put to death 1'" Now, it may be very safe for Mr. Corning to call this gentleman to be very safe for Mr. Corning to call this gentleman to be very safe for Mr. Corning to call this gentleman to

and sit by ma since at the communion-table spread out in a front of this pulpit, and under this roof!

But, sir, we are not called upon to deal with romentic, ideal cases of slaveholding, where the bondage is no to deal with slavery as black men experience it at the hands of red men; alwayer in which alwayes are based on the community, the removal of which, though we regard it as an object of fervent desire and prayer, does not condemn other evils, and why not slavery, the content of the community, the removal of which, though we regard it as an object of fervent desire and prayer, does not condemn other evils, and why not slavery, the content of the community, the removal of which, though we regard it as an object of fervent desire and prayer, does not because the area of themselves if they were free; the content of the same ters who own them would lose their market-value by an evil of the content of the co

Now, sir, I had always supposed that, holding these views, I held them in common with the pastor of this Church. A remark was reported to me the other day, since this discussion began, that when the Congregational Church in the other district of this city, of which a

life, he had driven fast horses with some of the mission- subject, in the year 1855. After speaking of the Ameri- ness. What is the most fruitful cause of licentiousness

can Home Missionary Society, he says:
"But there is another Society that solicits you factions—the American Missionary Association.

tion, says, "Let him in!"
A Voice—No! slaveholding which is not a sin per se; but whe hristian Church, looking upon men who own and yes, shall take to berself, what the world will be in the stage, in the railroad car, in the ferry-boat, or on foot up and down the streets, I am perpetually ac changing his views? Is Mr. Beecher growing more co servative?" I have always answered these salutations with an emphatic No; and until Monday night I always

> of this Church called the new Martin Luther of the ninecourch door the declaration that no romseller or slave rate them and their missionaries from all the responsibility and holder should be admitted to fellowship inside. Does be guilt of its continuouse or toleration." now tear down the parchment that has been hanging on Now, my friend says we must remember the difference an unjust impression which everybody holds, to rid the A. Phelps wrote and left on record these words: public mind of it at once; I beg of him to clear away "The position of the Board, from the beginning of the such an imputation—in justice to bimself, in justice to present movement in behalf of the slave, is that of resist-

> sion on the subject of the Choctaw and Cherokee mis-The anti-slavery sentiment has always been quoted their declaration of the preceding year, adding directed against these two missions, as putting the Board in complicity with slavery. Last year, the Choctaw mission was cut off—for what reasons I will not here state. The general impression among the Churches is that the The general impression among the Churches is that the Cherokee mission was cut off with the Choctaw, and needed a change of views! They had not yet been contest therefore, no slavery now remains, to subject the verted to anti-slavery sentiment. In genuine conversion that, therefore, no slavery now remains, to subject the yesterday, I met the Rev. Mr. Houghton, editor of the American Presbyterian, who said to me, "What are you discussing to your Church?" I replied, "The complicity of the meeting in 1845, with which Mr. of the American Board with slavery in its mi among the Indians." "But," said be, "the Board have said, the Board gave utterance to auti-slavery principles. cut off the Choctaws, and have so cut off slavery.' "Yes," said I, "but they still retain the Cherokees paper published in Philadelphia who did not know that the Cherokee mission was still in connection with the American Board, and that slaveholders were in connec tion with the mission. A similar erroneous impression prevails widely among the Christian public.

If you look at that map [pointing to a large map Choctaws the whole south. The territory of the Ohero-

stands out in strong relief—is the system of American clavery and the relation which the American Church clavery and output when, instead of carrying him back, he marches him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get him captive to the Indians, from whom often he can get

Such are some of the features of slave-hunting and

I now undertake to review the historic action of the American Board on the subject of slavery, with a view to show its lamentable complicity with this terrible ays-

"In regard to the particular object of the memorialists - that of obtaining a formal expression of the views and

tion, "whether any, or, if any, how many, of its missionaries were slaveholders." It then appeared that the Pradential Committee had, for six years, had a letter in their hands, written by one of their missionaries, stating intelliger

The next meeting was at Worcester, in 1846. The memorials kept pouring in! Yet, if the Board was really up with the spirit of the times, why was it troubled with such a host of memorials? What did the memorialists

teenth century. Five years ago, he nailed upon his church door the declaration that no remarkler or alarm.

hese doors ever since I knew this Church? Nay, sir, will in public sentiment between that time and this. But this Scriptures (laughter). Scriptures (laughter). It does not reem to have been the sim of the brethren be pluck away the greenest leaves of the laurel that has appeal in 1844 is all we ask in 1860! We sak no more e pluck away the greenest leaves of the laurel that has appeal in 1844 is all we ask in 1860! We ask no more been growing greener and greener about his head for thirty now than those memorialists asked then! But so far greats? Everybody asks, "Is be changing?" I reply from the Board keeping pace with the times on this embonly, "Everybody says he is!" I beg of him, if this be ject, before the very next annual meeting the Rev. Amos

the general progress on the side of slavery."

It is too late, therefore, for Mr. Beecher to say in 1860

Now, sir, I charge the American Board with compli- that the Board kept pace with the progress of the age, city with slavery because it sustains the Cherokee mis sion. During the last ten or fifteen years, there has been, age was making declared that the Board was resisting that general progress, and on the side of slavery!
What was done by the Board in that year? They

there are two things, namely, a change of views and a

Beecher began his speech. So long ago as that year, he say, moreover: He quoted from the annual report an allusion to Dr. Chalmers's admission that slaveholding was not necessarily The words of the quotation were scarcely out of

The opinion of Dr. Chalmers and others of the Scotch Free Church was delivered at a time when a deputation and visited the United States to collect funds for the sup-

kees is about as large as the State of Massachusetts. I found on my desk a note from another gentleman to These Indians are famous also black man now in Kansas—talion from Dr. Chalmers; I mean Mr. M'Kay, a Scotchwho was formerly a slave in the South-who has been man and a member of Plymouth Church. I will read

bers are but poorly qualified to give religious instruction and often the slaves—owing to their better knowledge of the English language, and consequently their easier inter-course with the missionaries and others—are more intelligent on religious subjects than their masters."

acter of these slaveholders, approved their admission to the Mission Churches! Is it possible, then, that Mr. Beecher can believe "the Board was up to the progress of 1842, the attention of the Board was called to the question, "whether any, or, if any, how many, of its missiona-

intelligent slaves whom this report so highly compliments?

those slaves who knew more than their masters—those and during all this time his letter was lying in the Missionary House, suppressed by the Committee. Yet Mr. Beecher said (I believe, without his knowing the facts) had touched with his love?—I ask, sir, what must have that, from the beginning until now, the Board had acted up to its highest light and had kept pace with the progress of the times on the subject of slavery! But the slaves so well informed on religious subjects—those slaves whose minds God had enlightened and whose hearts he had touched with his love?—I ask, sir, what most have see the figure of Christ standing once again, as of old, among his poor on earth, and with that divine voice that

Mr. BERCHER-I would like to ask whether Mr. Tilto would prefer that any misstatement of fact he makes respecting my speech should be met at the time, or whe-ther I should reserve the correction until he finishes his

Resolved, That this Board distinctly admits and affirms the principle that slaveholding is a practice which is not to be allowed in the Christian Church."

How was this resolution received? Look at the annual report of 1848! Here is the neat and pretty ecord. The report remarks:

"Dr. Blanchard having been requested to withdraw here resolutions, consented to do so; and the Board pernitted them to be inserted in the minutes of the meeting."

Now, would not any one suppose, on reading these printers, that Dr. Blanchard, after having offered his re-

Scriptures, however, was soon to be remedied in part; for as soon as Mr. Treat could sead them his letter, they we come to the visit of Secretary Wood to the Choctaws

prise which enable them to acquire this species of pro-perty also qualify them for an active and successful parcipation in public affairs. And many belonging to this lass would certainly resist, to the atmost, any proposal ending to the abolition of slavery." Give good heed, for I am quoting from Mr. Beecher's

to exert any direct influence, either by their public or their private teachings, upon the system of slavery. And they discovered, as they supposed, a sufficient warrant for this pourse in the New Texturent."

Mr. Tilron-Well, sir, it makes very little difference; both are from Mr. Treat.

What, now, are the views of the missionaries them-

selves? The missionaries among the Cherokees have said, in a document signed by all their number :

"In regard to the question of rejecting any person from the Church simply because he is a slaveholder, we cannot for a moment hesitate. For we regard it as certain that the Apostles, who are our patterns, did receive slaveholders to the communion of the Church; and we have not yet been able to perceive any such difference between their circumstances and ours as to justify us in departing from their practice in this respect."

Thus they defend slaveholding from the Bible! They

"Nor can we even make it a test of piety, or a condi-tion of admission to the privileges of the Church, that a candidate should express a determination not to live and die a

That is to say, they would not only receive slaveholders,

You asked ("ay the missionaries), among other things, whether we would undertake to discipline a church mem-ber for buying or selling slaves as merchandise, for gain."

the slave no corree but perhaps much better, by the transfer, neither he nor most of his brethren in the Church could be led to see that he had been guilty of any violation of the law of love." Oh, yes! That is the argument that seeks to promote

mad to them on their arrival at New York. They went buck to Scotland with a good deal of money—and a great desired (langhter); and from the Tweed to John O'Groat's the Free Church became a histing and a byeword, so much so that you might have seen placarded, around the streets of Edioburgh, 'Send back the money.''

—Send back the money.''

Mr. Bekcher—Did they send it back? (Laughter.)

Mr. Thron—I do not know; but they ought to have seen it back (repewed laughter and applause). So much

self blush to see his name signed to any such sentiment as that! Buying and selling slaves! What is that but the Slave Trade? And what is the Slave Trade? Ab, sir, on the high seas, it is pronounced piracy, but—wonderful anomaly!—on land it is pronounced Christianity! Yet what is the difference between the horrors of the middle. passage and the horrors of the overland passage? What s the difference between the sufferings of the lower deck and the terrors of the chain gang? None at all, sir! I tell you there is just as much deep despair and hopeless borror in the slave jail as there ever was in the slave ship! And yet these missionaries have set their hand and seal to this paper, which declares that they cannot

fires of martyrdom were kindling about him, he stretched out his right hand into the flames, and there held it until it out his right hand into the flames, and there held it until it was burned off, and fell to ashes, crying out the while, "Unworthy hand!" Sir, if I had written only the single sentence that I have read from this statement, so quietly and sacredly sanctioning the tearing away of children from their parents, whenever I looked upon the hand that had held the pen, I would have cried out, "Unworthy hand! unworthy hand!"

And yet my friend stood on these boards on Monday night to picture to us, in complimentary strain, the cur-

night to picture to us, in complimentary strain, the current of New England blood that flowed in this man' reins, and to say, pointing with his emphatic floger Here was an anti-slavery man!" Sir [turning to Mr Beecher], I know too well your quick instruct for freedom ever to believe that you were cognisant of these fact when you uttered that eulogy!

But, besides, in regard to the impression which my friend produced, that Mr. Worcester was thrown into prison because of his aliegiance to the anti-slavery cause, this is an entire mistake. The facts were simply these:

need. What is the most fruitful cause of licentiousness in a slaveholding country? Slavery! And why? Because it breaks down all barriers to honor, because it breaks down all barriers to honor, because it despoils chastity, because it invades the sanctity of the saionaries require fellow as the service selected with the Board, in testifying against these separate evils, said not a single word against that which was at that very time the function of it on the minutes, the Rev. Edward Beecher rose to the function of the most fruitful cause of licentiousness in a slaveholding country? Slavery! And why? Because it breaks down all barriers to honor, because it the year in which Mr. Treat made his famous report. It thought it better to withdraw it? Certainly! But thoug and have answered most unqualifiedly, "No." I do large the most of minutes, the Rev. Edward Beecher rose to be fruitful mother of them all!

The report speaks of "Indian Oppression!" Ah, yes! how sear it came to easying the right word! It saved itself only by making it plainly appear that "Indian oppression is most whether it is post instantaneously, without a moment's flight of time the slave; nor whether you cannot conceive of a of alexabelding whether it."

The record the save and protested, saying the right word! It saved itself only by making it plainly appear that "Indian oppression by Indians in the East, not be proportion of slaves to Church, and Mr. Beecher, hearing the rap, says, "Bart instantaneously, without a moment's flight of time the more are not be fruitful mother of them all!

The report speaks of "Indian Oppression!" Ah, yes! how sear it came to eaying the right word! It saved itself only by making it plainly appear that "Indian oppression by Indians in the East, not be proportion of slaves to Church, and Mr. Beecher, hearing the rap, says, "Best bring out!" In the year 1860 the slavesholder knocks at the door of Plymouth oppression by Indians in the East, not be proportion of slaves to be nearly, if not quite, one to ten. It is already possible that persons held in bondage by such a people should be in an favorable distinct the minutes, the Rev. Edward Beecher record to the first and protested, saying even so much as a record to the the minutes, the Rev. Edward Beecher core to bis feet and protested, saying the right word! It saved it is not that!" Dr. Lyman Beecher followed his son, protest-low sear it came to eaying the right word! It saved the Principal Chief, and it is mean opportion of slaves to the Principal Chief, and it is mean the only was a stay of the first of the the minutes, the Rev. Edward Beecher core to be say that among the Cherokees there are not the first of the slaves, Mr. Treat writes:

"Some say that among the Cherokee

for as soon as Mr. Treat could send them his sector, they we come to the visit of sectoring would have, if not the whole Scriptures, at least the and Cherokees, in 1855. We come to the Goodwater document. Mr. Beecher says that the case must stand or more verses from these Epistles:

of 1818, and the Report of the American Board adopted at Brooklyn in 1845."

I have already read a sufficient part of the report of 1845 to show that it meant nothing. Now, what is the "General Assembly's Act of 1818"?

Here let me ask, Has anybody in this wide land ever been more severe against the Colonization Society than the Rev. Henry Ward Beecher? Every one who is familiar with his speeches will say "No." You know that what? In the Epistles to the Corinthians? Yes! "You can get it only at the price of expatriation and For, if not in the old Epistles of St. Paul, at least in the exite." And yet, by accepting tole report of the General Assembly of 1818, the missionaries distinctly declares the control of the Coloniant of the Co Mr. Beronne.—I think you have extracted from two documents; the first a letter, the second a report. My remark in reference to the uninspired book of Corinthians (laughter) was to the report and not the letter.

Still further. Does the testimony of 1818 make the

buying and selling of slaves a disciplinable offence? only so far as "selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed." And yet this document is what Mr. Beecher says be is willing to stand or fall by

I admit that there are many strong utterances in the General Assembly's Act of 1818; but tell me why this Presbyterian document was sent for signature to a Congregational mission? When the Prudential Committee wanted the missionaries to utter a testimony against slavery, why did they not ask the missionaries to write slavery, why did they not ask the missionaries to write their testimony with fresh ink and on fresh paper? Why did the Prudential Committee dig up out of the dust a dingy parchment well-nigh fifty years old? The reason is plain! From the very year of the signing of that document down through all the long lapse of time until to-day, that act has been a dead letter. I speak the truth! No man can gainsay it! For, what kind of testimony is to me in my seat by a stranger in the audience. It was but would not require them to give a pledge that they in these words: there has grown up a Presbyterian Church which at this moment is bolding in bonds thousands and tens of thousands of human beings! Under the shadow of that Act Now, the letter of the missionaries goes on to give the free Church. The people of Scotland (the Dissenters) held public meetings, at which it was urged that the Free Church should 'east back to Americs the impious gift''

Between the two extremes of purchasing for the impious gift'' allow that hat, when I went to my office next morning, and buying and selling with a total disregard of the interest of the slave, there are many cause of mixed motive, where the buyer or seller might allow that he had not my desk a note from another gentleman to regard to his own interest; but yet, as he makes the condition of the interest of the missionaries goes on to give a by its members and its ministers, that if they were murballed into one hoet, they would make an Emperor's grand army! I gave you, from a table of statistics, the mixed motive, where the buyer or seller might allow that he had regard to his own interest; but yet, as he makes the condition of the interest of the missionaries goes on to give by its members and its ministers, that if they were murballed into one hoet, they would make an Emperor's grand army! I gave you, from a table of statistics, the mixed motive, where the buyer or seller might allow that he had regard to his own interest; but yet, as he makes the condition of the interest of the missionaries goes on to give the sellent in the property of the interest of the missionaries goes on to give the surger of the interest in they were murballed into one hoet, they would make an Emperor's elave's sake, and buying and selling with a total disregard army! I gave you, from a table of statistics, the had all the property of the interest of the slave, there are many cause of the interest of the interest of the statistics. of 1818, there has been gathered together, in the Pres

and in our State, who, that he might take another man's wife from him (which woman he claimed as his slave, and said to be so white that she was freckled), hastened from house to house on Sabbath morning to hire the roos of bought and sold at different times in and out of three different times in and out of three different States of the Union—who was at last bought by a Cherokee owner, from whom he ran away and by a Cherokee owner, from whom he ran away and declares that he did not suffer in any State such and for mine. In the year 1843, the 'Disruption' gave britted to the Free Church of Scotland. They were in want of money, and sent a deputation from Scotland to these one of soliciting their sympathy and declares that he did not suffer in any State such assistance. They went to the Southern States, and assistance. They went to the Southern States, and assistance in good and regular declares that he did not suffer in any State such assistance. African to this country to receive the benefits of Christian belog reproved by a distributions!

"Occasional exchanges of masters," they add. "are so heseparable from the existence of slavery that the Churches yet, that man was and is a prescher in good and regular and the receiver the Churches are consistently received by a distribution of the country to receive the benefits of Christian belog reproved by and descent to go tortwich and thus the salve woman; and belog reproved by and descent to Sabbata, he replied, "Madam, it is the preacher's nigger." And yet, that man was and is a preacher in good and regular and the country to receive the benefits of Christian characteristics.

that has grown up in the great Presbyterian Church, Old School and New, under the shadow of the General Assembly's Act of 1818, by which my friend declares he will either stand or fall!

What is the next thing in this Goodwater platform? "Privation of liberty in holding staves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances and the intention of the doer, are morally wrong."

Now, let me ask, what is it, in any case, that makes Now, let me ask, what is it, in any case, that makes staveholding justifiable? I call to your mind the Golden Rule.—"Whatsoever ye would that men should do to you, do ye even so to them." Now, who is to be the judge? Who is to decide what are justifiable and what are unjustifiable circumstances? Is it the missionary? Is it the Church? Is it the slaveholder? No! I declare, in the name of the divine Author of the Golden Rule, that neither of these is to be the judge! Who then? peither of these is to be the judge! Who then? Sir, I bold that you must go first and go only to the slave!

Ask him if he be justifiably held in his chains! If he says ship! And yet these missionaries have set their hand and seal to this paper, which declares that they cannot forbid, even in their own Churches, the buying and salling of men! In other words, under the name of carrying on missionary operations, they are carrying on missionary operations, they are carrying on the name of a justifying gircumstance. in the name of the God of justice, that no pies that goes by the name of a justifying circumstance will, for a moment, prevail before the great bar of Him whose judgment is righteous and just! God will accept repentance of the wrong, but not a vindication of it! And if a slave, held in slavery by a man who is a member of Christ's Church, declares that he is deprived of his liberty without his consent, then, sir, the Great Teacher of the Golden Rule, and all the great host of God's elect that leak down from heaven to earth, protest against the that look down from heaven to earth, protest against the bondage, and pronounce it sin! Ab! I recall those searching words of Christ—"If thou bring thy gift to the alter and there rememberest that thy brother bath aught against thee, leave there thy gift upon the alter, from one master to another. It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence."

These are the views of the missionaries! Naw, who is the Rev. Mr. Worcester, whose name signs it. Yet, do you not remember how Mr. Beecher culogized this same Rev. Mr. Worcester, the other night? You have not yet forgotten how be described him with glowing words as a man in whose veins flowed New England blood, upon whose arms had hung prisoners' chains, and who come had been thrown into a dangeon for Christ's sake! My friend asked, "Could such a man, with such New Rugland blood, be anything else than an anti-slavery man?"
But, sir, that was the very man whose hand wrote these lines! Archbishop Cranmer, in a moment of weakness, recanted his Protestant faith: afterwards. Mr. Beecher left the impression upon his andience that

the laws of the Cherokee nation forbid or prevent emanci-pation. Now, I have searched to find some such law. I have found none. On the contrary, I have found quite a different law. Toe legislation of the Cherokees, so far as it affects free negroes and slaves, appears only restriction is this: if a slave be emancipated, his master shall be responsible for what he does after his emancipation, as before; that is, if he robs a henroost or an orchard, his former master shall pay the damages. That is all. There is no prohibition in the way of emancipation. Mr. Beecher cannot say that the slaves in the Cherokee Churches are held in slavery because the strong arm of the law is over them. The parm of the law is nowerless to prevent their emancipation.

I now come to a passage in the Goodwater platform which my friend omitted to read. Sometimes swift katers, on coming suddenly to an air-hole in the ice, nestinctively, and without stopping to look, leap over it at bound! So my friend, in the rapidity of his reading, in finding himself coming into a dangerous place, half inconsciously leaped over a significant sentence in the

NEW YORK, SATURDAY, FEBRUARY 11, 1860. THE AMERICAN INQUISITION.

Northern men, guilty of believing and teaching that ral and necessary enemies—in which the worser part must every man has an absolute fee simple in his own body and slavery men; but as there was no legal process by which they could be brought before her courts to be tried for greatness at the cost of their own rights and liberties, may ments failed of answering their end; and the rather views as to this value are fast prevailing. But we appreof the promise on the performance of the work, as well as mend. And we rather think that Destiny, or Providence, the region whence they carried off their prey. But now into them to maintain what rights they have left and gists of West India slavery, but which their logic and We also invite attention to the comments of the press the fortunate discovery has been made and the new irre- recover those they have lost. sponsible tribunal set up and set a going. The happy idea of making a Grand Inquest of the United States Senate, and empowering a Committee thereof to compe the attendance of witnesses from all parts of the country, to answer all interrogatories whatsoever, has filled up the slavery minister, and the Church of which he is Pastor. gap in the continuity of the works of circumvallation and has been generally supposed to be a thorough-going anticontravallation which the nation has thrown up for the slavery Church. Both indeed have been acc protection of slavery as the great palladium of American slaveholders and their apologists as quite "fanatical The right of trial by jury has been made a mockery in honest friends of the slave bave supposed that their reputhe Federal Courts, even in the Northern States, by the tation in this respect was well deserved. Many of Mr. organized abuses of the Marshals' offices and the judicia of all who will not consent to take the law from the bar of the Judges Slavery has appointed to guard her interests. And now that this new method has been hit up on for bringing in malignants within her own more effectual gripe, the system of National Lynch Law, which is supreme wherever her interests are concerned, seems to fluence against slavery. Their anti-slavery has been slavery is an evil, to be removed only by a slow and gra-adopted:

States, to have been cognizant of John Brown's invasion slavery men, and he does not appear to have been even Mr. Beecher, emancipation cannot be immediate, because of Virginia. Being citizens of Northern States, the aware that he was required, either on the score of prinit takes time to execute the necessary legal papers! On process of Virginia does not run into them, and they can ciple or consistency, to keep bimself and his Church free the same principle, he would say that the father who not be brought by any method recognized by previously chattelism. Every year since its organization, the Church, with the approbation of its Pastor, has made a contribution to the American Board, never once protesting and could not even start until he had put on his hat! resorted to for the purpose of compelling Northern men against its pro-slavery course; and until a recent period We commend to Mr. Beecher's attention the following to attend as witnesses, when they could be detained and it did the same thing for the American Tract Society. exposition of the doctrine of Immediate Emancipation as bindrance or molestation. This scheme was defeated Slavery movement of the country has it ever made a and was written twenty-seven years ago. through the drunken obstinacy of the District Attorney, collection? On several occasions it has indeed assisted Hunter, we think his name is, who revenged himself for in purchasing the freedom of slaves—an act so far from Hunter, we think his name is, who revenged himself for the snubbings he received from Judge and Bar, on the being distinctively anti-slavery that it is often performed trials at Charlestown, for his incompetency, by refasing to by many of the bitterest pro-slavery men; and once or has never relinquished his claim of ownership, and enter a nol. pros. to the indictment Still, some way twice, perhaps oftener, it has assisted in some educawould have been discovered to avoid this difficulty, if the tional movement for the benefit of colored people. But those of their own species as cattle. Is there anything desired purpose could not have been otherwise accom- the Anti-Slavery cause, as such, bas never, like the plished. There must be some method of removing incompetent officers in Virginia, which could have been resorted petent officers in Virginia, which could have been resorted to in case of need. But the devil made a more crafty friends, few and far between, pursuing their object with and government of their own children, and that the children and government of their own children, and that the children are constant to the course of their own children, and that the children are constant to the course of the case of need. But the devil made a more crafty friends, few and far between, pursuing their object with suggestion in the ear of Senator Mason, which was a steady devotion, in the face of denunciations and reduced the shall belong to their parents. What is there sanguing the concession? accepted without a remonstrance even by the Republican vilings which would have disheartened any but those nary in this concession? Senators, though it was aimed at the lives of their own whose daily and hourly trust was in God. friends. The danger to which any man accused or suspected of anti-slavery heresy, if brought within reach of that were to be taken, and there was less danger of the net being set in vain. And so this diabolical craftiness prevailed the more readily.

For, suppose the testimony of some of the witnesser over to the tender mercies of Virginia? There can be no doubt as to what Judge Crawford would decide if the question of their rendition came before him. Nor yet of what the Supreme Court would rule should the point be carried before them for final adjudication. If once within the ten miles square, nothing could save them, if Virginia thirsted for their blood, from being given up, bound hand in this case, there is no reason why a Standing Committee should not be appointed to examine into heresies and schisms which bring disorder into the true Established Church of America, of which Slavery is the god, with power to deliver the heretics or schismatics over to the Secular Arm of the adjoining slave States, to be dealt with as the Canon Laws of that Communion direct. We all know that the modes of dealing with such recusants are summary and effectual whenever they are caught within the pale of its jurisdiction. The difficulty has been to bring them there, and now here is the effectual way provided. These anticipations will doubtless seem to some minds unduly gloomy, and many may doubt whether any appeal, and because, seeing that he had been vanquished diate Emancipation. The simple truth is that the Abolisuch conspiracy could be carried out. Such persons must have watched the history of the past twenty years with very superficial eyes if such be the result of their obser- and tendency of Mr. Beecher's preaching for years has inevitable corollary of the doctrine that slavery is a sin vation and experience. Such lack of faith in wickedness has helped organize each succeeding encroachment of Slavery into the forms of law, and clothe them with the authority of prescription. Men would not believe that the Annexation of Texas, or the Mexican War, or the Compromises of 1850, or the Repeal of the Missouri Compromise, or the Kansas Villanies, were possible until they had crystallized themselves into adamantine facts, and been built firmly into the fabric of our institutions. It should be a living principle of every anti-slavery man's faith that everything is possible to Slavery. There is nothing too wicked, too desperate or too extravagant for her to attempt in her struggle to keep her hold upon the nation. Indeed, it is in this very wickedness, desperation and extravagance of hers that there rests any proximate hope for us and for the slaves. We have said these things over and over again in the

columns, for years and years gone by. We believe w may say that there has been none of the usurpations slavery for the last twenty years that we have not fore seen, and announced their approach. We believe tha there is a set purpose on the part of the slaveholders an their Democratic chattels at the North to initiate a Reig of Terror in the Free States, for the purpose of checking and finally crushing Free Speech and the Freedom of th Press. We have said long ago, and we say it again, the there is nothing to prevent the Democratic party now i power from enacting that any speech or writing in th free States of a tendency to excite insurrection in the slave States is a crime punishable with whatever penalties may be thought sufficient for the occasion. Should ench a law pass, should one even be enacted requiring that such criminals might be delivered up to any slave State demanding them for trial and punishment, can an one doubt that the Supreme Court would sustain its cor stitutionality? None but a fool can do so-for they have ed their readiness to make worse as soon as a case can be brought before them. How far even the Relican leaders in Congress and out of it would stand in the

And this is a Union which these very Republican lead-8 say must and shall be maintained ! A Union into one half of which they themselves cannot venture but at the risk of their lives, where their own constituents have been lain and tortured and robbed, and been happy if they THE Holy Office has been at last erected at Washington. Slavery had had ber own way in almost everything
of a National description—so much so that the very word
National has come to mean merely a willingness to
National has come to mean merely a willingness to
Interpolate the total tot needs rule and the better go to the wall! Men looking soul, within her clutches. She has offered rewards for the to be Presidents, and Cabinet Ministers, and Foreign arrest and delivery into her custody of prominent anti- Ambassadors, may like such a Union as this and think it worth preserving; but they that pay the price of their offences committed in distant jurisdictions, these induce- be excused for calculating its value. We think that true because of a well-grounded doubt as to the performance bend that things must get worse before they begin to of the danger of condign punishment awaiting the per- intends that the slaveholders shall gain yet another vicformers, should they ever venture to show themselves in tory, before the free States will have spirit enough kicked

PLYMOUTH CHURCH AND ITS PASTOR.

HENRY WARD BEECHEB has generally been regarded, by friends and foes ailke, as a thorough-going antiexhibited more in words than in deeds. Often denouncing dual process; modern Abolitionists affirm that it is a sin, Let us see how it may naturally work. Certain per- slavery from the pulpit as a sin, Mr. Beecher has always to be repented of and abandoned, like other sins, without

engaged in a discussion of the question, whether it should Virgininia justice, was so apparent that no man valuing his neck would risk it within reach of the noose already prepared for it. Exile would be chosen in the alternative, as it actually was by Dr. S. G. Howe, a man of whose personal bravery not even his enemies have a doubt. But Pastor had been thirteen years in arriving at this quesinstruction for their intellectual illumination, Would Washington is a kind of neutral ground—at least, a common ground—where men of all kinds of opinions have considered themselves safe. The pitfall was better dug there than in Virginia. The snare was less in the sight of the birds that were to be taken, and there was less dans the satonishment, for they had frequently been forced to labor for their intellectual illumination. Would this prove a calamity?

It means, eightly, that the planters shall employ their slaves as free laborers, and pay them just wages. Would this recompense infuriate them?

It means, eightly, that the slaves, instead of being forced to labor for the exclusive benefit of others, by application of auti-slavery principles to popular institutious. They were not much surprised even by the current rumors that for eighteen months last past he had scarcely summoned, true or false, should inculpate certain Northern spoken to bis congregation against slavery, and that in men. These men might be summoned also as witnesses; various ways he was making concessions to the conserand whenever beyond the reach of their own Courts and vative spirit which has so long ruled the American Executives, what would be easier than to deliver them Ministry and Church, and resisted the Anti-Slavery Is this wrong? Movement. They had seen, all along, that he must either advance to more consistent ground or be drawn backwards by his ecclesiattical efficities and social environments.

Mr. Beecher's speech in defence of the Board, if we may udge from the reports that we have seen and the testimony of those who heard it, showed clearly enough that he had neither weighed the principles nor the facts Where is the individual animated with a soul, having and foot, into her hands. Should this device work well involved in the question. He seems, indeed, to have entered into the contest impulsively, with ut any suspithe question, was prepared to meet him at every point and relieving them of their heavy burdens, is an insult t with a solid array of fact and argument. As a platform my understanding. I contend for the sact speaker Mr. Beecher has few equals; with a good cause he is invincible; but in this case his young friend and disciple was more than a match for him. We believe that ration of Independence which esserts that all men are in saying this we express the conviction of nine-tenths of those who witnessed the encounter, and that not a few of Board did so, not because they thought Mr. Beecher had man and brother? made out his case, or offered even a plausible reply to If Mr. Beecher had read this exposition, we think he Mr. Tilton's argument, but in response to a personal would have spared his ridicale of the dectrine of Imme in the discussion, they were unwilling to add to his morti- tionists have always held this doctrine in a common-sense peen adapted to undermine the confidence of his hearers and we cannot think it becomes any professed anti-slavery in the class of men who have managed the American man to join the apologists of slavery in ridiculing it. Board, and hence, in appearing as its champion, he put "There is," says Mr. Beecher, "a disposition to punish parities of age and position.

> and convincing, that we shall make no apology for pub- has fairly described the "disposition" he so much depreishing it entire. It will appear shortly in pamphlet cates? Is it not for pro-slavery acts rather than opinion orm, and will obtain, we hope, a wide circulation.

Wishing to treat Mr. Beecher with the utmost fairness sever carefully investigated the matter of which he tend directly to countenance sin and crime. In other peaks and writes, but has formed his opinions by a hap- words, they measure men and institutions by the moralit azard process, and without any clear perception of their of the New Testament, not hesitating to carry the torel ogical relations or consequences. He talks of the Ame- of truth into the inner sanctuary of the Church ican Board as if he were utterly oblivious of its history We agree with Mr. Bescher when he says, "All who for the last thirty years—as if he were unconscious that are of one mind on this subject [the sinfulness of slavery it has exerted its whole influence to "crush out" the as defined in "the accuracd slave code"] should UNITE in putting forth anti-slavery sentiments only as a means of Gomorrab. . . . gaining immunity for pro-slavery action. In behalf of the willing, practicall the slaves and its efforts to smother their cries for relief, no exception to what he says of freedom of philosophi ais mouth is full of excuses, his heart overflowing with speculation among those who join their efforts in this charity; and he is ready to overlook all differences grand enterprise of righteousness—nay, we affirm it all etween it and himself and fold it in one long and loving with hearty emphasis, only insisting that this liberality by the cause of the slave through screet trials and in slavery. But how shall "the auti-slavery host" be mad position to a corrupt State and an apostate Church, his "cordially and enthusiastically to cooperate"? Aroundraw nearer to them and to overlook differences of senti- form on which all the opponents of slavery are invited

Mr. Beecher complains of the "doctrinal spirit " amon

theigniltiest of all slaveholders, viz.: those whose example which first lifted up the standard of God's law against t ends to the system the apparent sanction of Christianity. | great crime of the age, whose voice first dist villanies." was not a malum in se, it was because the and iniquities of slavery, and which, for its fidelity to brase was inapplicable to any human act; and if that truth and freedom, has been reviled by all that is bas was a reason for not denouncing slavery as a sin, it was brutal and time-serving in the land-for this Society Mr equally good as a reason for not applying the epithet to Beecher has no constraining affinity; it has for him no he anti-slavery constitutions and declarations of senti- mouth Church. Toward the sins committed by the Ame ment contain no such shibboleth as "malum in se"; they rican Board against the slave he is excusatory, apologeti imply declare slavery to be a sin against God and a crime against man, and appeal to all who believe this imple truth to unite for its overthrow. Mr. Beecher also let fly an arrow of sarcasm at the doc-

rine of "Immediate Emancipation," which, it seems, he egards as an absurdity. It was pitiful to hear from the lips of the Pastor of Plymouth Church the very sneers that, more than thirty years ago, were aimed at the beads of Wilberforce, Brougham and O'Connell by the apoloby the sort of caricature which Mr. Beecher employed in heir sarcasms, from time to time, upon the doctrine of of "Immediate Emancipation," and yet, if he was not so, exceedingly unfair in what he said upon the subject. If he does not know the power of that doctrine, as

1 adia elavery, we must commend him to the study of one at this time in the year have occasion to visit Albany in of the most instructive chapters of buman bistory. And f he does not understand the meaning of the doctrine, as comings on their part which tended to nullify their in- least forbear to ridicule it. The old doctrine was that and submitted the following organization, which was beld by the Abolitionists of this country, he might at sons in the Northern States are believed, in the Southern been, as he is now, in ecclesiastical fellowship with pronot be brought by any method recognized by previously from complicity with the champions and apologists of should command his son to go immediately to the posttried, or lynched if a trial was not to be risked without But for no organization representing the great Anti-

What is Meant by Immediate Abolition ? because none have a right to sell their own bodies or buy terrific in this arrangement?

worthy of its benefactions. During all this time that united in wedlock according to its proper forms, and It means, fourthly, that all trade in human beings shall

be regarded as felony, and entitled to the highest punish-The recent announcement that Plymouth Church was ment. Can this be productive of evil?

It means, fifthly, that the tremendous power which is

It means, finally, that right shall take the supremacy over wrong, principle over brute force, hum mity over cruelty, honesty over theft, purity over lust, honor over This is our meaning of Immediate Abolition.

Where is the individual who is base enough to avoit that, on these terms, he is hostile to the liberation of the anner-" I am still for giving to the planters unl ominion over their slaves, that they may treat them like tle, deprive them of instruction, mangle, sterve and cion that his youthful antagonist, having carefully studied of giving them the protection of wise and equitable laws berty and the pursuit of happiness'-

fication by beating him in the vote. The whole scope way, as opposed to the scheme of gradualism, and as the

himself in the attitude of a man attempting to arrest the men for not holding the high anti-slavery creed up to the natural current of his own influence. This gave Mr. very letter of philosophical doctrines." We really do not Tilton an advantage which more than ontweighed all dis- know of anything to justify this statement. Certainly the charge cannot be established against the friends of the Mr Tilton's speech, though long, is so piquant, forcible American Anti-Slavery Society. Is Mr. B. sure that be we suppose, that their conduct is exposed and condemne

nti-slavery movement and to prevent discussion of the and co-operate to bring every moral and equitable secu

charitable, forgiving; but the faults, real or alleged, o the American Anti-Slavery Society, committed in the eats of a terrible conflict with organized wrong, he mag ifies into reasons for withholding from it all active sympathy and aid.

But we have written more than we intended, and must speech to the careful attention of our readers. Long as oquence made impotent. There is no moral propo- upon Mr. Beecher's course, which will be found on the

> NEW YORK STATE ANNUAL ANTI-SLAVERY CONVENTION.

> THE Fourth Annual Anti-Slavery Convention assemble t Albany, in Association Hall, on Tuesday evening,

> This Convention, yearly held in the Capital city, by appointment of the American Anti-Slavery Society (in the absence of a State Society), has grown into an imy occasion. The audiences this year thoughtful and intelligent than in any

clates, and as illustrated by the broken fetters of many persons from different portions of the State, who egislature were in attendance, also, connection with Legislative affairs. Thus is secured in a large degree, at this point, the audience of the State.

President-MARTHA C. WRIGHT, of Auburn. Vice Presidents-Job WILBUR, and WILBUR DENNIS, of

Secretaries-ELIZABETH M. POWELL, of Ghent; JOSEPH W. PECKHAM, of Washington Co.

Business Committee-Parker Pillsbury, Lydia Mott, Aaron

Finance Committee-Susan B. Anthony, Emily Robinson A little blind boy, James Aseron, then sang, with exallent effect, "Blow ye the trumpet, blow."

was addressed by WENDELL PHILLIPS, MARIUS R. ROBIN-SON, SUSAN B. ANTHONY, Messis. PILLSBURY, POWELL, and others. We should be glad to publish a full and complete report of the speeches and proceedings, but shall be usable to do so. The speeches were listened to with a degree of attention indicative of a most lively interest. heard it. Of the tone and tenor of the discussions the resolutions Bible, the Missionary and the Tract causes, been deemed own wife, and every wife her own busband, both being nown and the tract causes, been deemed own wife, and every wife her own busband, both being nown a good index prove a good index.

1: Resolved. That in the "Irrepressible Conflict." new wagin with the power of Despotism in this nation, led forward by Garrison and Greeley, Parker, Seward and Phillips, and sustained by a count ess host of determined men and women, too, East, West, North an forth-West, we behold a full and glorious assurance that the millen nial deliverance of our enslaved millions on Southern plantation iraws nigh, and may be even at the doors.

2. Resolved, That the American slave system is the " sum of all illanies "-s compound of all cruelties and crimes; robbery, adulery, piracy, and murder, and whatever else is impure, unholy and

3. Resolved, That slaveholders, as such, have no rights which any ut organized bands of thieves and robbers, living by plunder and acy on the avails of unpaid and unpitied toil; and whose victims, pt. John Brown, Gen. Lafayette, or any Deliverer, believing in Resistance to Tyrants as obedience to God," may justly and lawlly release from their power."

4. Resolved, That our governmental union with such slaveholders is also a si nand crime—an atheistic rebellion against every principle of justice, and every law of Nature and of God; which no possible the taking up of Pennington did not indicate any lower—this idea had to be given up, and the presiding and speak rejoice in every indication of advan

er the present Government and Union birates to sit as equal members and makers of the government, ap-

Confederacy—that shall be indeed free! the asylum of the oppresse

rpetuated under the same government ";

and Mr. Benton, that

ernal God, that between Slavery and Liberty there can be and sha

ances. He is emphatically God's FREEMAN, and inspired apostle, preaching, with unexampled directness, elonence and force, the righteous gospel of deliverance to the captive, and the opening of the prison doors to them

PARKER PILLSBURY spoke with an eloquence and a strength peculiar to himself. His hearers were held by Mr. Mason's labors will be to prove the Demo his arguments and irresistible illustrations, as within the hollow of his band. Having reviewed the present aspects of the Anti-Slavery cause, the martyrdom of the heroes of Harper's Ferry, and spoken of CHARLES O'CON OR in the North, and the Reign of Terror in the South he held up to view, with telling effect, the reprehensible here, as guests of New York, the man-stealing, womanwhipping Governors, and Legislatures, of Tennessee and Kentucky. He fitly characterized the invitation, in times ike these, and under such circumstances, when Northern citizens were being put to death, daily persecuted in or exiled from the South, for real or supposed interest in he cause of human liberty, as an insult to the people of the Empire State, and as atrocious and unpardonable ser vility to the Slave Power.

MARIUS R. ROBINSON, who is a good speaker, and well calculated to command the confidence and esteem of his hearers, spoke ably and eloquently in advocacy of the do not choose to enter myself in a match at des doctrine of "No Union with Slavebolders," of the responand perpetuity of slavery, and of the desirableness of a Northern Confederacy, consecrated to freedom,

SUSAN B. ANTHONY made stirring and effective appeals to the people, urging the need and importance of practioal cooperation in the dissemination of anti-slavery doonments and newspapers, and by liberal contributions of noney, to aid in the right education of public sen-

The Convention adjourned on Thursday afternoon, Feb. 2d, and in the evening Mr. Phillips gave his justly celebrated lecture—"Touissant L'Ouverture," in the same Hall, to a very large audience, under the auspices of the Young Men's Association.

The circumstances under which the lecture was given eemed to increase the interest. The large Congrega- error last year, so I am happy to say that its magnitude tional Church (Dr. Palmer's) has been used for the Association lectures this season, the Hall proving in- lings showed a cheerful readiness to come and meet the adequate for their accommodation, and had been re- fate that was in the highest degree creditable to then gularly engaged by the Association for Mr. Phillips's and to the voice of the charmer that solicited their ap lecture, but at a late hour the engagement was broken by proach. They seemed to have a due sense of the dignit a portion of the Trustees of the Church. The only of the cause for which they bled. recourse was to go to the Hall, which was completely filled, and hundreds were disappointed and unable to this is of the less consequence, as your reader will have gain admission. The result of this action was much it stated accurately elsewhere in your paper. It is enough righteons indignation, and wholesome agitation. The to say that it was more, on this side the Atlantic, at least lecture was listened to with the deepest interest, and than it was last year. And it would doubtless have been

are highly gratified with the character and success of this purses which would have naturally overflowed into the ast Anniversary occasion, and to them we would acknowledge, in behalf of our cause, and its advocates, val were to be applied was the agitation of the subject of great indebtedness for liberal and generous hospitality, slavery, they could not have been put to better use than and most efficient cooperation.

### Our Mashington Correspondence.

WASHINGTON, D. C., Feb. 7, 1860. lead-lock, and the Republicans have triumphed over their to give-an inversion of the gospel precept which was no political enemies. That the election of Pennington is a contradiction of it in this case—and subscription-books. defeat of the pro-slavery Democracy you would believe gayly adorned with ribbons, lay invitingly open alongside if in Congress for a day. They feel it to be a defeat, of the tea-equipage, ready to record the free-will offerings and a decided one, and on the other hand the Republi- as they were made. A hollow square of tables was cans feel it to be a triumph. Unquestionably the elec- arranged in the centre of the Hall, with the intention of tion of John Sherman would have been a more complete | making that the nucleus of the meeting when the speakvictory over the eveny, but the dropping of Sherman and ing should set in. But the attendance was so great that possessed a clear majority in the House, and their first act had been to take up a doubtful candidate, their action | capacity a year ago I justly attributed so large a share might fairly have been taken as an index of their senti- of the pecuniary success of that occasion, again occupied ments. But such was not the case. Lacking eight votes the chair with undiminished dignity and efficiency. Mr. of a majority of the House, they put up a distinctive Garrison was the first spirit summoned from the vasty Republican and stuck to him for eight long weeks, and deep of the floor to the conspicuity of the platform. He then only gave him up, at the earnest request of Mr. was received with a favor a little extraordinary when we Sherman bimself, to prevent the triumph of the pro-slavery | consider the unfavorable opinion held of him by so many party. Mr. Sherman could not get a majority vote—and of Our First Men, in the State and out of it. It may be, Mr. Pennington could. Mr. P. had, from the first, and however, that a man who has contracted a chronic habit without change, voted for Sherman, the Republican candi- of holding a pistol at Governor Banks's head, as General date, and his election, to all intents and purposes, is as Cushing assures us he has, and compelling him to steer great a defeat of the slaveholders as the election of any | the ship of State in whatever direction he pleases, may

other Republican member. over the country, especially the slave States, and such often as he speaks on the one subject of slavery, he never the slavery question. The great struggle in the House ing light: A proof, at once, of the many-sideness, as the the pro-slavery members, and which, whatever may be supposed that it was exercised by the aboriginal pages its shortcomings in other respects, is opposed to the barbarians of the land. It was not until his mind had new territory. It shows that the cause of anti-slavery the barbarians were special Christians and patent Demogoes onward—however slowly. One of the shrewdest, crats! The Chairman considerately asked the indulgence ablest-in short, the leading-Republican in Congress of the audience for the next speaker, Mr. Wendell Philsays: "Notwithstanding the panic, the anti-slavery cause lips. I am happy to say the appeal was most kindly goes onward, but it will take ten years at least to elect a responded to, and, considering his inexperience and unaclecent anti-slavery President." This, I fear, is true—fear | customedness to public speaking, he really did extremely ecause I had hoped that such a man as Seward might be well. This attempt concluded the public services of the ade President a year hence. The signs, as I read them, from this point of view, are all against his nomination. The drift of the tide is towards moderate action. Forney broke up "in measureless content." s made Clerk-Hoffman Sergeant-at-Arms. Both are I might have mentioned that the Music Hall was very sitter enemies of the slavery-propagandists, or, at least, of this Administration, but their election shows the dispoition of a majority of the Republicans in the House. The way in which the minor offices are filled also indi- in this kind which attracted the most interest that evencates that the day has not arrived when men who hold ing were the splendid photographs of Brackett's magnistrong anti-slavery sentiments can get office, even under cent bast of John Brown. I have not yet seen the bust a Republican Administration. But this matters little, except as a sign of the times, for any anti-slavery man remarkable work of art. The head looks like that of an who is degraded enough to seek office, unless it be that I know of a case, however, in this city, where an old seen in vision by Michael Angelo, could scarce surpass in citizen of Washington, who has done a great amount of majesty of countenance the man who deemed him anti-slavery and Republican work, and that, too, without (and, perhaps, justly) his appointed successor. pay, and who now is in circum-tances where he might be wonder that an artist of hunker proclivities—for, pareenefited by an office, so far has been coolly shoved aside, though his claims are undeniable. I may be mistaken but I fully believe that he fails of success simply because he is genuinely anti-slavery. The experience, however may be good for him. Whoever depends upon partie will fall to the ground. The anti-slavery man who is lady, who shall be nameless. But, on second thought more ambitious than anti-slavery will find that he must eventually choose between his ambition and anti-slavery. lidates for the Presidency cared less for the so-calle nighest honors of the party. What position can b To be President is nothing in comparison with the pos ion of a great leader in the Senate; and though it would e a magnificent triumph for Freedom to elect Sewa

ans. To show his dirtiness of spirit, I have but to star

President, yet it would cost too much if it would take

eems to be that a new trial

Mr. Giddings and Mr. Plumb, of Ohio, have the Mason Committee, and have sworn to foray, nor will any future test ies. Mr. Mason is siready dre So long as the charges against the Ren general, so long they made no reply. But the throughout the country to be infamous liars

# From our Boston Correspondent

extended account of it. I will only say that the subaudacity of the conception of inviting people to come give money to the sect everywhere spoken against wa fully justified by the result. I remember I told you ha year that I had no faith whatever in the success of n new plan which was to supersede the Bazaar, before was tried. It seemed to me very much like the invitant extended to the ducklings in Mother Goese. "Dilly, dilly, ducklings, come and be killed !

an appeal, I thought, much more easy to be made the seemed to hold out a kind of bait to the ducklings which might excuse their compliance in their own eyes, which h my blindness, I deemed the bare announcement of the doom was unlikely to secure. But as I acknowledged in has been demonstrated this year over again. The duel

The precise result I cannot tell, as I do not know; by most effectually "conquered the prejudices" of all who much more had it not been for the large sums so lately called for in aid of the Harper's Ferry prisoners, for the Our friends in Albany, the Morrs, Joneses and others, defence and their families, most of which came from to keep astir that which John Brown had set on foot The general arrangements of the evening were substantially the same as they were last year. The ladies who extended the invitation presided each at her own separate tea-table and did its honors with all grace and hospi-Since I wrote you last the House has escaped from its tality. At the same time they were as ready to receive as

The eminent personage, to whose services in the same naturally strike such terror into any assembly he enter To estimate the triumph over the pro-slavery party you as to extort, at least, the external demonstrations of must take into account the wild panic which has swept respect. I must do this gentleman the justice to say that, States as Pennsylvania, and portions of New York, on repeats himself, but always puts it in a new and strikwas over the six or eight votes standing between the Pro- Tentons say, of the subject and the speaker. This speech Slavery party and the Republican party. Who should was no exception to the general rule. Mr. Gangooly, the get these votes? A great noise was made, and a tremen- converted Brahmin, was the next speaker, and he excited dous pressure brought to bear upon these outstanding a very general interest by his appearance and his remarks. nembers. It is certainly no mean victory, under such | He said, among other things, that though he knew slavery ircumstances, for the party that has been so abused by existed in this country before he came to it, he had always chemes of the slaveholders for extending slavery into been enlarged by American travel that he learned that

> evening, but it was protracted, socially and conversationally, to a later hour, when the assembly reluctantly

fitly decorated for the occasion, and that over the platson and Sumner, and Dr. Channing. But the decorations itself; but it must be, as I am well assured it is, a very ancient bard or philosopher, or rather like one of the doxical as it sounds, there may be such a combinate should have exclaimed on looking at it, "What a shame that the old cuss should make us all look so mean along. ide of him!" A more willing, but not less gratifying, must be hardened by this time to seeing her good things in print. It was Mrs. Lydia Maria Child, then, who was ooking at the clay model and said to Mr. Bracke

nything happens to you." "You need not fear," replied he; "I shall not die

pefore I have put that bust into marble. "And you will certainly never die after you have

of the bust will scon be offered for sale, and the P ive as the artist deserves, and then he will have no reason

After that, all went well.

There purposely avoided alluding to the great sorrow The dread of its coming was upon that first hinder this reform, from the moment when it is desired? eresing and dashed its cheerfulness; but there was then We have the same kind of precautionary method in part is her oberquies, had she given her own directions in specied a horror of tomb-burial-a practice which I underlings. aim estrem as nothing less than detestable and disgusting. One are few spots in that "Garden of Graves" that all saite a tenderer, interest in a greater number of tents than the one where her dust is laid.

## Our European Correspondence.

Gener things have happened since I wrote last, on our

which was promptly answered by The Daily all in all. The speeches of Southern gentry seem to have niher too much since then for even The Times; for The war with us as well as with you—with England of last spring, England is at the head of the councils of and Liberty, that we spend and are spent—not without well as New England—because our laws afford protection Europe. in midenta of all complexions in Canada, is, to be beyond the pale of English patronage. So Proclaims the folly of Gov. Wise, quotes his National Anti-Slavery Subscription-Anniversary. to speak of the action of the North as inspired Auti-Slavery families in and around Boston, was never impulsea" It seizes the weak point in before so strengthening and effectual in the service of the disce impulses as "fitful," and assuming that the Cause.

and cured. Wherever we turn, we meet cluding the European subscriptions, amount on this occathe complaint, Your travellers in Greece, sion to rising \$6,000. seden and elsewhere advert to the corruption 2's opinion appeared in his Pittsburg letter; costs to the public service—the civil and object than to make to it the secrifice of his means of India, and, in part, the navy? How is living. are allowed us to get before you in the If you believe that you have " a devourlaw-how is it that it is not extirpated? ance by law, while they have ceased to

on; but it is done, and we are saved. Bervice has of late advanced rapidly and

sian war brought the matter to an issue. North and South alike, a kindred band.

phesying that it would one day come down by its disclosures of that crisis were made the basis of a new r meetings, and the distribution to quit. The only examination at the outset proves his quality of every sort. stake about the mounts of the granting to a suggestion of without respect of persons; and the same process has to the man of the Festival, which has be gone through at different stages of the preparator allowed most successfully for several years. He education, so that the best qualified are admitted first, and others as they become qualified; so that, when the income pables who still survive have passed away, the work of the empire will be done as it was never done before, except in the India Company's and a full andience to begin with and lamphed a full audience to begin with and launched except in the India Company's service. While we hear ting well. There is no difficulty about sailing it of wholesale charges with every new President, so that the meeting with every new President, so that thousands of offices are given to new men who cannot the control of the control neglected, and there were those formidable pauses have been properly tested as to their fitness, we are hence gaps now and then which are unavoidable at a first forth to see our public service filled up without regard to gaps not no specific preparation has been made political party, by men who have gone through a long But a little breeze fortunately sprung up and careful training, and have been tested by successive whilest the sails flapping, and Mr. Phillips, by a vigor-examinations, conducted by impartial authorities of the sign of the radder, got the craft handsomely under highest character. Is not our method more republican than yours? And would not some of the most flagrant of your political evils be extinguished by a pure and well-organized system of appointments? And what can

to soon quenched in darkness. On the first day of the as urgently as in any—the merchant service. Since I 11 will mark that Anniversary in the long successions. To say the truth, we find such stories too much them. for us. We cannot endure such savagery; and some fearwas rolled as long as I had known any one on earth. fall demonstration will take place some day if something the idea is mingled with my very earliest recollections. is not done to put a stop to the cruelties by which colored not your saveral States establish a testing process for the NATIONAL ANTI-SLAVERY STANDARD their organ of commit She was baried the Sanday after, from her home at Stness in regard to knowledge, experience, moral character, temper and manners, before the lives and comfort of other men are committed to his power? The relations all who wish to understand their own time as a whole, between the merchants and the government seem to be and to comperate for the best employment of it. be immediate family and nearest personal friends—for the installate family and nearest personal friends not be in the same of the s p was such a company as she would have wished to take some other, there must be reform on board American the ber obsequer, and sac given act own that performed state of that service is a sore injury to its respectable are fully aware of the vast amount of moral, ecclesissis feneral services well, and did not tall to give profits

gene to ber anti-slavery character and services. She
on behalf of the victims of brutal commanders and their
in a few thousand dollars a year, well expended. ess buried at Mount Auburn, in a grave, having often on behalf of the victims of brutal commanders and their

che and tone, it is exceedingly significant in such a committed himself to a liberal policy abroad, the very ful cost of not taking it.

Wherever we find a neighbor of the cost of the cost of not taking it. estatives is, I suppose, as good a stroke of business as an Austria, we are informed, she replied that she was neither filled with obdurate hearts, ministers trembling in the we seppose the message to have been prepared for decisive. It is true, Austrian and other German soldiers specifully to the clave trade, Republicans standing by Response the message to have over prepared to.

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See a propose the message to have over prepared to the propose the message to have over prepared to the pre from our old acquaintance, who ought to know will not move, and the Pope and the banished Princes responsibilities, as such, to the great cause of Liberty, we meeting of England and Paris, that he presents us with have only to submit. You have seen the Emperor's letter send to them the living voice and the printed page that set mirrepresentations of the state of affairs, expecting to the Pope; a document which will improve his position are sure to be reproduced in Congresses and Conventions wis except his point of view, and his descriptions. We in history hereafter; and you will feel, as we do, a thrill in due season. We shall take the initiative in the elevathey and care far too little, generally speaking, of the of interest in the thought that we are witnessing the tion of the public mind, knowing that otherwise every chical streamstances of your country; but we are aware downfall of the Papacy as an European power. You work or deed will fall fruitless upon it. the Bachanan's rebukes about imperilling the Union, must be somewhat puzzled at the proceedings of the There were noble works of Literature wrought for our and Mr. Buchanan's reduces about imperining the Union, might to be addressed to the "chi. Catholics in this kingdom. The truth is, the body is split Cause before our beloved HARRIST BERCHER STOWN; that he has not a spark of feeling about the moral clare the Holy See board up with the porsession of the proper and moral to use the coarsest conventional expe- clared that Cardinal Wiseman has promised his Holiness Another section addresses the government with a petition trais seem to show that there is great utility, as well char, in our coreign policy, as well char, in our coreign policy in the char, in our coreign policy, as well char, in our coreign policy in the char, in our coreign policy in the char, in our coreign policy, as well char, in our coreign policy in the char, in our core in the char the could serve their cause so well as letting the "chi- in the Romagna. These are the measures which the Pope that the greater the number that apply their strength at talk, without provocation and without opposition, refused when suggested, some time since, by the French the precise point of public instruction and influence Twis show what they have to say, and what their taste Emperor. A third section of Catholics, consisting of the where ours is expended, for the peaceful, immediate, unam to the manner of saying it. In our opinion, there is most enlightened, and not the least devout and devoted conditional abolition of slavery itself, the sooner will it and of any answer. They may easily be judged by of the body, are publicly and privately protesting against be trodden out by the majestic advance of the world. em speeches, without any risk of injustice. I think mixing up the temporal and spiritual powers of the If ever our country become a battle-field, and the

nothing of the Pope's ability to meet the crisis. You will of leading positions and sufficient cultivation are too been turning its protégés into ridicule. It is have seen how he can bemosn himself, and scold his ignobly slow of heart to act seasonably in this all-comwith France. As a consequence of our deliberate policy those they influence, the sacred fire of Truth, and Love, H. M.

## THE TWENTY-SIXTH

1860.

Turs annual reception of the friends of freedom, by the

a secoumb to the South, as hitherto. You will At a moment of sharp revolutionary crisis, before the this unjust in regard to your free States intellect has had opportunity to change the course, or You will at once see how inevitable it is for sentiments and principles have had time to bring forth remark that you are a celf-governing people, fruit from the hearts they have won while effectually reberefore be well governed, and live under good pelling the hearts they could not save—at such an hour server you please; and that if you cannot an increase is funds and numbers is a sure criterion of the for pourselves, nobody can help you. You success. We sainte our absent associates, "Saints that Tenerive also what the curiosity and anxiety be in Rome," and elsewhere the world over, with our conthat the Morth will do under the stimulus of gratulations; for this evidence of its progress our Cause If I repent this, it is because I should be has just had; this guarantee of its rapid advance, during the coming scason, its servants have just received. We and here suggest the question why the abuses of persons than in any former year. They came to give Patronage, of which you all complain, are not and not to receive; and their gifts, in the aggregate, in-

We entreat every one of these treasured names, in both hemispheres, to receive the renewed assurance of our gratitude, for the sake of that great sacred Cause in which all futurity is bound up; and while receiving the smallest offering, we have gratefully remembered how much easier be introduction here of a new and pure sys-

of the givers' devotedness, but the assurance of their should exist no longer. For none of these names were one whose name—the most tenderly beloved and widely that were lately dragged to Fancuil Hall, in the name of Union, by a few selfish advocates of the barbarous custom Our poor are now more secure than that dissolves every human tie. They have all offered willingly; some all that they have, even their living; cart of our capital and our industry. It some the little emblematical gift, which tells that they have before devoted all, as those who have learned what

life is for, and are using it accordingly. Our thanks are unitedly tendered to all who so kin decorate it in a manner befitting the object, with the busts and pictures that consecrate our homes, and make the e offices by the aristocracy and their pro-

ondition of the army and navy, and all A file of letters of great interest, from all parts of the hate to them occasioned an inquiry world, remain to be answered. They have all been proworld, remain to be answered. They have all been profitable to us, whether by suggestion, approbation, reproof us of any mistakes or omissions in the following were not of bribery or peculation, but of unscrupulous acquiescence in it. People good things to be created especially for grain use of the control of the semost gratifying letters, three demand a special reference, as illustrative, in control of the Twenty sixth National Anti Slavery Anni (held at Boston, January 25th, 1860).

in the kitchens and cottages. Our servants read all that has appeared about him with an avidity, and sympathy. nd admiration of his character which I could not de cribe, while the cheap publications have borne the facts of the affair into the humbleat pensants cottages in all parts of the kingdom."

The second letter, from one whose rank qualifies for observation from the bighest social and political point of view, says: "As to the feeling in England, you canno

loubt it is entirely with you." The third letter is from a friend of leading influence in reland, and whose study of twenty years it has been to inderstand the Anti-Slavery movement in the United States, that he might be qualified for that cooperation with it which every good and great mind throughout th world desires. He warmly approves of the stringen principles and the peaceful measures of the beneficen undertaking which he has observed and aided so long and calls upon every Irishman in America to be faithful to it, in the name of his country and his religion. This etter will appear hereafter.

All our English correspondence shows that The Daily News and The Morning Advertiser are the organs of English ablic sentiment—not The Times.

Many friends, whom we especially remember, we regretted to have been unable especially to invite, for want of their respective addresses; and we learn with lisappointment that a package of notes sent to friends in the State of New York, was lost on the way. This we mention that they may know we did not fail to remember

The conversations during the evening were of surpass ing interest, covering the whole ground of the Cause in all its history, purposes, collateral bearings and tenden-

The anxious tone in which we are continually asked merchant-sbips, or mischlef will come of it. The existing this money?" proves to us that, as business people, they some interest vested in slavery, "What do you do with members, and an outrage upon human feelings which cal, political and social influence for Abolition that lies

We shall not enter into a mere partiean canvass—that The changes I referred to in the first line of my letter give form of " gradualism "—that sylematic adjournment are quite as important as I ever anticipated, and exceed- of our action. We shall neither organize anti-clavery ingly striking in their immediate effects. The long suspense which the free Italian States bore so well, and which redeem single slaves, nor run them off in bodies. These the world felt to be so unjust to them, in their raw and things -in our early time the refuges of hostile bypcorisy, unsettled condition, is at an end. The Emperor of the or the excuses of compassion unequal to the highest occa-French has made his decision (whether it will last is another question). He has come over to the liberal side; Slavery future as the natural harvest of our tillage. We THERS PROM HARRIET MARTINEAU....XXIII. and before I write to you again, the de facto governments bave, as the advance of a national movement, a mightier is the emancipated Italian States may have been recog- work to do. We have, as heretofore, to press, beam-deep, nized by Eugland and France, and some others of the this plough that must run straight through the field of the European powers. We are told that, in perplexity which world, in conformity with its real great interests over the do the water. In some sense, we may say that great could not any longer be put up with, the Emperor contains of its fictitions little ones—our own among the first; and we are able to assure those trembling on the brick of descent been made—in your country. White it is undesignation been made to the president's message is small and low to Walewski (the great obstacle to Italian liberty), and step in this direction costs, in comparison with the shark-

take," and not to the populous North, which has all the into at least three sections in this country alone. The there was a caint and a hero marryred for it before our world on its side. As for the rest, Mr. Buchanan bimself ignorant Papist element in Ireland, managed by creatures there was a saint and a hero martyred for it before our very framed a message which showed so clearly as this of the Pope and his council, are reckless enough to deailently put to death and a book unread, till at least one did and wrong of the slave trade, and of other great States of the Church. They talk of fighting, and abuse public conscience. Next year, the wheels of the American generation has spent itself in the toil of preparing the this of which he treats, but thinks it duly dignified, England, as if we were at war with the Pope. It is de-Congress, which have never moved but to bear down the form and moral to use the coarsest conventional experience and interpret all constitutional an Irish brigade. I need not explain that such a promise advocates, will be held back longer than eight weeks al palitical questions. The production is as choky as is a mere bravado. It would be no more absurd if other from their outstanding. The choice will be realter which and it gives an idea of a dried-up old man-ofworld, who has not even much of his world-wisdom brigade against the Pope. The incident is worth quoting long had no existence but for evil, or the inauguration, the astonishing thing about the message is that it merely as an illustration of the quality of the speakers by constitutional amendment of true union, which only who have been presented at such a time, and under such who have been talking "fast and furious" in Ireland. can become practicable when the dissolvent is cast out We now see our heart's desire, touching slavery, in process of fulfilment; and we affectionately remind all

and upon a thorough-going pro-slavery " leader" papacy, and declaring their belief that the true way to slaveholders and non-slaveholders two camps (which, in Loodon Times, about a fortnight ago. There was preserve the Holy See is to consider its spiritual function this dawning of the twentieth century, we do not apprehend, being guaranteed against it by the worst and the best This is a very remarkable state of affairs. I need say traits of our people's character), it will be because men of them, probably, and now pretends to show French protector. For the present, we are on good terms prehending Cause. It is to kindle among them, and all

> The following lines, sung by a volunteer choir of friends, were written for the occasion by Mrs. LYDIA MARIA CHILD:

THE HERO'S HEART. When he went from the jail to the gallows, he stooped to hiss a gred child that stood near." A winter sunshine, still and bright,

The Blue Hills bathed with golden light, And earth was smiling to the sky, When calmly he went forth to die-Infernal passions festered there, Where peaceful Nature looked so fair; And flercely, in the morning sun, Plashed glittering bayonet and gun. When last he looked on earth and sky; But one small child, with timid air, Was gazing on his silver hair. The tender heart within him yearned; And, fondly, stooping o'er her face,

That kind old man went forth to die Nor why, 'mid all that pemp and stir, He stooped to give a kiss to her. But Jeans smiled that sight to see, And said, " He did it unto me ! " The golden barps then sweetly rung, And this the song the angels sung :

Earth cannot dim thy bright reward;

We hover o'er you gallows high, And wait to bear thee to the sky." The friends to whom we owed that music obliged us in no ordinary degree, for they fulfilled the last request of proved of all-will appear with ours, in this behalf, no

This brief record of a festival saddened by her death is not the place to praise or mourn ELIEA LEE FOLLEN; but never has one so peculiarly reverenced and cherished een borne from among us to the grave. Her eulogy was fitly spoken by WILLIAM LLOYD GARRISON to the hearts of the great sorrowing audience, gathered to our Cana from the whole land, at the Tremont Temple: "She did not need to be translated to become an angel-she was one here on earth."

May this annually recurring festival of the heart, wh mong a thousand other Anti-Slavery labors, she did so much to initiate, continue in its measure to MARIA WESTON CHAPMAN.

Mrs. E. G. Loring
Miss Griffith and friends
Mrs. Stearns
Mrs. Atkinson Samuel May, Eso Samuel May, Esq.

Mrs. Elizabeth Bartol

Sev. Samuel May, Jr.

Miss Abby W. May

F. W. G. May, Esq.

Mrs. Martha R. May

Mrs. Mary G. White

A yound friend in Ireland (by Rev. S. May)

John J. May, Esq., Dorchester

Mrs. Elizabeth Porter Mrs. Elizabeth Porter Miss Helen Porter lady, of Black disses McFarland Dr. and Mrs. Wm. Symington Brown T. W. Ripley
Wm. H. Humpbrey, Rsq.
Mrs. and Mrs. Stephen Abbee
J. C. Lindsley, Esq., Dorchester William Pope, E.q. Miss Sylvester A friend of immediate emancipation" Mr. and Mrs. A. Bicknell John B. Manly, Esq., Nathan Winelow, Esq., Portland Rev. Alfred P. Putnam, Roxbury Charles Aplin, Providence, R. I. Luther Melendy, Amberst, N. H. Josiah Henshaw, for friends in W. A Parmenter, Newport, R. I. Samuel L. Hill, Florence Alexander Foster, Boston Mrs. Alexander Foster, Boston Mrs. Alexander Foster, Boston
Mossa Wright, Georgetowa
Dr. Jesse Merrill, Hopkinton
Mr. and Mrs. David Joy
Nathaniel Barney, Esq.
Mrs. Asa French, Branktree
Mrs. M. L. Briggs,
Oliver Johnson, E. q., N. Y.
Abraham Brooke, E-q., Ohio
A. G. Nye, E-q., Weymouth
Mrs. Nathan Brooks, Concord
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THE AMERICAN RAILROAD GUIDE SAYS, "LIFE

SPEECH OF THEODORE TILTON.
(Continued from First Page.)

he delivered a lecture in New York on "Politics and Religion," in which, as if on purpose to throw out a quiet commentary on his speech of the night before, he uttered these words, which I find in The Tribune's report:

"Wherever you find a man whose politics and religion are kept separate, you always find that his politics are the cream, and his religion the skim milk." To which the reporter's account then adds, "great applause!" (Laugh-

Now, sir, this is called the Goodwater platform; let us it rather the good milk and water platform! (Loud

laughter.)
But some of the missionaries themselves have repudiated these very Goodwater declarations. I quote a letter from the Choctaw missionaries, printed in The New York Observer of Dec. 2d, 1858. I will merely state that as soon as the missionaries had signed and sealed this document, the Board at Utica said, "We have got the missionaries to say something"; the anti-slavery men said. "We have something to be satisfied with"; but the very moment the missionaries heard of what the Board said, then remodiated what they themselves said. They wrote they repudiated what they themselves said. They wrote

in a letter:

"The construction put upon the Goodwater platform, by the Board at Utics, makes it impossible for us to regard that as an expression of our principles."

So much, therefore, for the Goodwater platform!

Now, last of all in this documentary chain, I come to the last annual report: that of 1859. Mr. Treat, having done with the Epistles to the Corinthians, now under takes to write an Epistle to the Choctaws. He says:

"It is proper that we should review, in the fewest possible words, the history of a question which has received so much attention within the last few years. Fou remark that your policy had the full approbation of the Secretaries and the Prudential Committee for more than five and twenty was and was finally approved with perfect unanimity by the last Brooklyn." For much of the time since the meeting at lyn, we have supposed that there was no material difference your mission and curselves. In the year 1848, indeed a cred to be some divergency; but in the following year your dectared your assent to the later of the Cherokee mission, dated March 21, 1848, 'as cap ressing in a clear and condensed manner' your main views and principles'; and wribal statements, substiguently made by some of your number, gave the Committee very great satisfaction."

What is in the implication of this paragraph? What

was it that gave the Committee such "very great satisfaction"? It was in looking back, in 1859, to the "main views and principles" of 1848. What were these? Why, they were the declarations drawn up by the Rev. Mr. Worcester, which I have already read; showing that the missionaries had found a way to receive slaveholders into the Church, and to sanction it from the Bible; that they had found a way of admitting them to Christ's communion without exacting a pledge that they "would not live and die slaveholders"; that they had found a way of giving them the right hand of fellowship in the Church and still allowing them to buy and sell their fellow-men, as property, under the pleasant and easy phrase of "occasional exchanges of masters"; that they had found a way of advancing Christ's kingdom on the earth by the separation of little children from their parents, and sending them to the auction-block to be sold! These, sir, these were the "main views and principles" which gave the Committee such "very great satisfaction"!

Yet here is where my friend says he stands, and where he is not asbamed to stand! At this point he takes leave of the argument, and says to this Missionary Board, " God

of condemnation against a traine whose contents theft of human beings!

In view, therefore, of these evidences—and these are but a small part of what might have been given—I openly declare that the American Board is in palpable complicity with American slavery. I have quoted to you their own reports. I have made no statements of fact of which

for this kind of reasoning; I do not like mere technical argument; I never was born to be a lawyer. What are the great facts that have been for forty years staring the whole world in the face?

This mission to the Cherokees was founded in 1817; it is now more than two-score years old; the missionaries have been at their work until they have grown gray; they have monided the mission with their own hands; they have moulded the mission with their own hands; they have made it a moral power against all the sins of the Indians, except their greatest sin; they have set on foot among that semi-barbarous people all the reforms of Christianity, except the single one that was most needed; they have made Christian quarrel with every wrong, but the greatest wrong; they have borne testimony against every villany, but the sum of all villanies! To-day, there is drugtenness among those Indians, and the missionaries is drunkenness among those Indians, and the missionaries testify against that; there is gambling, and they testify against that; there is theft, and they testify against that;

against that; there is theft, and they testify against that; there is slavery, and they shut their mouths!

The missionaries have to a great degree shaped the civilization of the Cherokees; yet in reclaiming these savages from one barbarism, they have sauctioned them in another; they have converted them from a heathenism of ignorance to teach them a heathenism of oppression. The Indians, growing up under the influence of the mission stations, have been taught to believe that they can hold their slaves inside the Church as they held them outside. The teachings of the missionaries, and the action of the Board, have failed to make the impression upon those haughty half-breeds that to hold, and buy, and sell their fellow-creatures as property is incompatible with the Christian religion!

their fellow-creatures as property is incompatible with the Christian religion!
You will recollect that, years ago, this Missionary Board arose, in the providence of God, to such wide influence and power in this land that its decisions went forth almost like the imperial decrees of the first Napoleon from Paris! If the Board had chosen to act against slavery, it would have set in motion one of the greatest engines in the Church! It would have been like a battering-ram against the ramparts of oppression. I have already quoted the words of Albert Barnes, that slavery could not exist a day against the power of the Church. The not exist a day against the power of well-nigh half the American Board could have spoken the word and done the work; it wielded the power of well-nigh half the American Church; but it chose rather to allow the great opportunity of the age to go by; it shut its mouth and was dumb!

Mr. Treat made a very significant remark in 1846. He said, speaking of the Board's efforts among these

"It is very clear that the influence of the missions is extralized to some extent by the existence of slavery."

To this statement of Mr. Treat, I add a commentary

You perceive the gradual decrease. But why sho there be a decrease? Did not Mr. Beecher say to usually there are more converts in Churches among beather than in Churches at home?? What, then in than in Ohurones at home the me of the reversal of their general rule, among the nee of the reversal of their general rule, among the kees? Mr. Treat fatally gives the answer himself avery neutralizes the missions?!

Beecher, in his last evening's lecture, let fly at this same Dr. Adams an arrow that might well-nigh have stung him to death. Does Mr. Beecher think that Nehemiah Adams is wrong everywhere else, but right in the Prudential Committee? Does he not know that this annual reëlection is made the occasion of an annual boasting as a triumph over what is called the fanatical New England sentiment? But Mr. Beecher says the Board is improving. Well, improving how? I heard, the other day, a capital story of Mr. Littell, the publisher of the Living Age. He was afflicted with a sore leg; he called a physician from a distance; the leg was treated as a serious case; the recovery was very slow; at last the physician went away, leaving directions behind him, and telling his patient to report by letter; at the end of two or three months, the doctor received a letter somewhat as follows: "Dear Sir: My leg is improving; if I look at it day by day, I do not see any advance; if I compare it week by week, I notice only very little; if I look back month by month, I see only a little more; but three months abead perhaps I shall be able to see considerable improvement. On the whole, my leg may eventually get well, but not in my day" (great laughter). Now, sir, I am willing to admit that the American Board may be improving little by little, year by year; nay, sir, comparing long intervals it may be improving little. by little, year by year; nay, sir, comparing long intervals, it may be improving considerably; still, I do not think it will be well in our day (laughter). What does it need? It needs the aurgeon's kaile, and that is what I

isk this Church to give it!

Now, I beg you to bear in mind one thing. In the eport of 1848 it is declared that

"The Board is directly responsible for the teachings of the

It is declared also that

When evils exist in the Mission Churches, the Prudentic Committee may and must inquire whether the missionaries as

Now, we have been told, in this debate, that the Board Now, we have been told, in this debate, that the Board, being not an ecclesiastical body, can have no ecclesiastical power. The Churches under its patronage, it is said, are independent of its control. The adroit excuse is offered, that the Prudential Committee at Boston have no authority over the mission at Goodwater. No, sir, this excuse is not valid. We do not ask the Committee to exercise ecclesiastical power over the missionaries. We wish them to say only this: "To our brethren over the prairies, greeting: we have no control over you or your Churches, and we wish none; but we are put in trust with and have control over the funds with which you are supported; and we wish none; but we are put in trust with and have control over the funds with which you are supported; now, we say to you frankly, if you receive slaveholders into your Oburches, and so put us in complicity with slavery, we will give you no more money!" That would end the controversy in short order!

Suppose it were reported at the Missionary House in Pemberton Square that the missionaries among the Oherokees were receiving into their Churches Unitarians, or Universalists, or Roman Catholics; what would the

or Universalists, or Roman Catholics; what would the Prudential Committee do? I tell you that the Pope of Rome never thundered a bull of excommunication more suddenly at renegade priest or Protestant heretic than the American Board would send forth a letter of excommunication of those backsliding missionaries! When any sin but the national sin comes to light, Pemberton Square gathers blackness and thunders forth its voice Square gathers blackness and thunders forth its voice!
Let the cry of adultery be raised against an unfortunate
Secretary, and the Prudential Committee rise up in their
majesty and might, and, before the evidence is rendered,
before the facts are known, on the first blush of suspicion,
they say, "Out him off! on thim off!" Thus they cut
off Dr. Pomroy before there was the slightest evidence of
his guilt; sentenging him on a day's suspicion; while his guilt; sentencing him on a day's suspicion; while there, in their Cherokee Churches, they have had abundant speed, venerable Board!" Here he remembers, and recounts with bewitching humor, how, in his early days, he drove a fast horse with a missionary, and got over, in half an hour, a road which it took his father an hour and a-balf to travel (laughter).

Now what was the action of the Board at its last.

and the monte, or the factor which it took in this factor shows and the responsibility. The bidding of street, are more as the saide of the Board at its last property and street, and the property of the street, and the pro

caste was converted and came into the Church, and a Ohristian slaves, you say to every one of those dusky men caste was converted and came into the Church, and a men of low caste was converted and came into the Church, they preserved their caste inside, as they had preserved it outside, the Church; like the Jews and the Samaritans, they would have no dealings with each other. Mr. Winslow said to these men, "But you must sit and eat at the same communion-table, because you are all brethren in Christ"; and because they refused, one caste standing on one side of the wall and another on the other. he excommunicated them. And afterwards the own reports. I have made no statements of fact of which I have not furnished documentary proof. Have I not, in view of these proofs, shown that my friend uttered a mistaken judgment when he declared that the record of the Board, on the subject of slavery, was "clean, clear and pure?"

But, sir, shut the books and records! I have no taste Boat, sir, shut the books and records! I have no taste for this kind of reasoning; I do not like mere technical for this kind of reasoning; I do not like mere technical was made and the Church; like the Jews and the Samaritans, they would have no dealings with each other. Mr. Winslow said to these men, "But you must other. Mr. Winslow said to these men one blow, most of whom were catechists, or native teachers, because not one of them would come into a house and eat bread with another of a different castel Now, I say, if the American Board regards the fact that one man will not eat bread with another in his own house such a significant that they must contain the approximation abusely many test of account two abusels members. sin that they must cut off seventy-two church members for the offence, is it not high time that the Prudential Committee should say, "As we have cut off these seventy-Committee should say, "As we have cut off these seventytwo members for refusing to eat bread together, shall we
not the rather cut off seventeen members who, for forty
years, have been stealing the labor of black men and selling their wives and children?" For, am I unreasonable
when I hold it to be a greater sin to enslave a man than
to refuse to eat with him?

My friend's allusion, therefore, to the Board as having
frond itself form asset was a year unfortunate one for his

My friend's alusion, therefore, to the Board as having freed itself from easte was a very unfortunate one for his argument; for the only thing we ask of the American Board is to free itself from slavery, with as much zeal as it freed itself from easte, and in exactly the same way—by cutting off the offender. Does not consistency require it? If the excision be needed in one case, is it not more

The inquiry now arises, Why should we cut off our contributions from the Board just at the present time? I will tell you why, and this was one reason why I brought this map. [Mr. Titton here referred again to the map of Indian Territory.] You perceive that on the north of Indian Territory lies Kansas, on the east Missouri, and on the south Arkansas. Now, sir, at this very moment, search, manhighting, are roung on had given the needed in the other? moment secret machinations are going on, between the Southern Missourians and the Cherokee leaders, to bring in the Cherokee nation as a new territory by itself, and of course as a slave Territory. You will see the geographical reason for this attempt. Missouri is to be free in a very few years (sagacious men on the ground say five years), not by emancipating her slaves, as many people at the East suppose, but by selling them to other masters. Now, if they sell them, whither shall they be taken? Not to Kansas, for that is free; not to Arkansas, for the people are too poor to pay a high price; not to Texas, for that is too far away. There is no place, then, where Missouri can empty out her slaves unless the Indian country can be made into slave States. The first proposed slave State is the Cherokee district. Therefore the politicians want to make it certain that this intermediate ground shall be opened to slavery, on the firm foundation of State governments, and hence their machinations to accomplish that object. Now, against these secret, political plottings, remember that there is no indoctrination of the gospel of liberty, no exertion of the moral power of the Church, no steady offsetting influence by the missionaries. How far has this game gone on? Mr. Schastian, the other day, introduced a resolution into the Senate providing that the same laws and regulations which are usually given for the government of the territories be extended to the Cherokee nation; so that already the movement is on foot.

Now, sir, tell me how that beautiful country that lies to Kansas. Mr. Beecher can tell? I twas done by the rousing of the whole North to the necessity of making the same it? I will tell you a story of a green bag. ment secret machinations are going on, between the couthern Missourians and the Cherokee leaders, to bring

Thurch to the cause of freedom in Kansas.

Mr. Garbert continued his interruption of forder, but was called to order by the chair.

of order, but was called to order by the chair.

Mr. Thlton—This was one of the original twenty-five rifles for which Mr. Beecher, during the Kansas excitement, went around among the members of his Church making personal solicitation and continual appeal to every one, saying, "Give me money to buy twenty-five rifles for Kansas." This rifle has performed its mission; it has seen good service there (applause).

A Gentleman—Is it loaded? (Laughter.)

Mr. Tilton—No! (laughter)—only with an argument! I will not stop to tell you the history of this weapon; only that it was carried three months by Capt. John Brown (applause and hisses). It was present at the battle of Cawatomie (loud applause followed by hisses and renewed applause).

nisses and renewed applause).

The CHAIR—Gentlemen are provoking by their hisses the very thing they are trying to stop. I insist upon

Mr. Tilton—I will tell you the reason why I exhibit this weapon. When that territory (pointing to Kausas) was in danger of falling into the hands of the Slave Power, Mr. Beecher's heart was touched to such a degree Power, Mr. Beecher's heart was touched to such a degree that he went around among you all, and, by personal appeal, procured the money to purchase this rifle, which was sent, with two dozen others, to guard the liverties of the people of Kansas. But at this moment, sir, at this very moment, the Cherokee country is in the same peril of coming into the Union as a new slave Territory, and I of coming into the Union as a new slave Territory, and I come to Mr. Beecher and ask him to send—what? A rifle? No. But only the testimony of a strong word! I ask him to remember his heroic appeals of '56, and now, when there is no necessity for weapons of carnal warfare, now that the time has come when the shedding of blood is no longer required, I ask him only to send forth, in place of his Sharp's rifles, an easier and milder testimony, which will make glad again the hearts of those free men who made Karsas free! (Applause.)

Sir, I have done with the gun (laughter). But let me say a word in conclusion. My friend, Mr. Benedict, the merchant, in the early part of this debate, charged me with chasing one idea, as he said, "up hill and down date." Well, sir, here [pointing to the Cherokee country] are hills and dales; and I know of one idea, sir, which I would chase up, and down, and over, and through these same hills and dales—an idea which I would chase through every cabin and hovel, through every cave and solitary.

every cabin and hovel, through every cave and solitary place, through every forest and plantation; I mean, sir, the idea that this beautiful country shall ever be brought into the Union as a slave State! Yes, sir, I would chase it through every mission station, and every Church; would chase it up and down everywhere, until it shoul be chased out even from the dingy Missionary House in Pemberton Square! I am not afraid of chasing one idea —particularly the idea that the American nation is to softer the shame of a new slave State without a struggle to save itself against the encroachment, without an arousing of the North to this new peril of freedom, without the sounding of a trumpet to the American Board, invoking it to utter the voice of its missions against so great scrime, without an appeal to this Church, that once raise its strong right hand, armed like a warrior, to defend the freedom of Kansas, to lift up at least its solemu warning voice against the wrong of wicked men seizing a new, young State and leading it into the Union in chains!

Sir, if I ever chase one idea, I only say, let it be an idea which is worth chasing! (Laughter.)

I tell you, friends and brethren, if the Cherokee nation is finally made a slave State, then, in the language of the coverant which the minister of this Church reads from

and courage !

Mr. Tilton took his seat amid loud and long-continued

MR. BEECHER AND THE AMERICAN BOARD.

As we have given place, in preceding columns, to Mr. Tilton's speech in reply to Henry Ward Beecher's defence of the American Board, it is no more than just

sbly softened in this sketch. lieve, indeed, that a full report would make its un andness on the score of principle and its spirit of hos oundness on the score of principle and its spirit of a spirit of the second spirit of the spirit of prised many friends of freedom, it has called forth shout of exaltation from the pro-slavery camp. In confirmation of this statement, look at the following COMMENTS OF THE PRESS.

If we except The New York Observer, there is not is all the land a so-called religious journal more unscrupt-ous and malignant in its opposition to Anti-Slavery, and ven to that modified form of it of which Mr. Beecher was foretime regarded as the representative, than the Dutch Reformed Christian Intelligencer. See what it says of Mr. Beecher's speech :

MR. BERCHER'S CONSERVATISM.

who could not come up to their shibboleth. What ings was this, when a man can't say a thing that ist charitable or Christian toward a man who is aght the bigotry of anti-slavery in modern days was the the bigotry of anti-slavery in modern days was the Papacy (appliance)."
Fribme say to that? and The ARTI-SLAVERY STAR antic Philistines of New England? We wonder ryoung convert has not hinself felt the iron of and arroganes, to be thus able to hit the mail or sily and so hard. The truth is, that the massorial, overbearing and intolerant of men are the s. They have divided Christian associations, and cieties, and asplit Churches, and proactibed men in ions, because their shibboleth was not adopted that the Residue has found they not at last any

Some time ago Mr. Beecher was a great anti-slavery agitator thereby he stirred up a set of people to go beyond himself. This everend gentleman once talked in a flerce and formidable vein—ling Cambyses vein—and senta clerical blunderbuss to Kansas with in blessing, his mediations at that time running to the tune of sentyson's lyric:

The New York Evangelist, the dim and flickering light

of whose anti-slavery is perceptible only as you compare it with the thick darkness of *The Observer*, takes occa sion to show that the New School Presbyterian Church hielded by the cotton-bags from British bullets. After uoting a passage from the speech, it says:

This was taking atrong ground. But the progress of the a
nowed that it had not been taken rashly. Mr. Beecher went
he history of the Board for many years, should

ons of anti-slavery, it would have come nearer the famous act of the Presbyterian Church

Having shown how Mr. Beecher's speech is regarde by the pro-slavery press, we copy the remarks of The Imerican Baptist, which will show how it has grieved and mortified carnest anti-slavery men of the orthodox

That we may do no injustice to Mr. Beecher, we copy rom last week's Independent the following article, in which, after witnessing the effect of his speech, he makes nother effort to define his position.

PLYMOUTH CHURCH DISCUSSION.

PLYMOUTH CHURCH DISCUSSION.

From the formation of Plymouth church until the beginning of the year 1857—a period of ten years—the Plymouth Church of Brooklyn was accustomed to make an annual collection for Foreign Missions, and to pay the same into the treasury of the American Board of Commissioners for Foreign Missions. There had never been any known or expressed wish to the contrary.

But, as early as 1855—6, the pastor, at the request of the Treasurer of the American Missionary Association, requested all in the congregation who wished their missionary contributions to go to this last-named Society to signify their wish, and they should be applied; while the rest of the collection would go as always before, to the American Board.

At the annual church meeting, Dec. 17, 1856, the

ollowing action took place:

This change was made without consultation with the pastor, and without his knowledge, he being absent from the annual business church meeting. Nor was he informed of it until the next missionary collection was

To this arrangement we objected, as tending to great confusion, and as calculated to diminish the missionary collections, already too small. We proposed putting each Society on its own ground—giving a collection to the Home Missionary Society for itself, to the American Board a collection by itself, and to the American Missionary Association a separate collection for its field.

And, for the past year, this has been the substantial operation of things.

In the annual meeting of the Church for 1859, a move-ment was made to exclude the American Board entirely, and to give the whole missionary collection a more spe cifically anti-slavery direction. And this was the question that was really at issue. The pastor advocated a separate contribution for each of the three missionary societies, viz, for the American Board, the Home Missionary Society, and the American Missionary Association. And this, in the end, was the decision of the

We affirm, then, that a slaveholder is either not a Christian or else is living in a sin that makes him a proper subject of moral and church discipline. Every Church should act upon the presumption (just as courted act upon the presumption) (just as courted act upon the presumption that taking human life is murder, unless it be specially shown to be justifiable homicide) that a slaveholder is unworthy of church-fellowship. And a clear and satisfactory exception must be made to this rule in every case where a slaveholder is allowed church privileges; and he must make it appear that he holds slaves no longer by his own wish, nor for profit, nor in the spirit of the detestable and accurated slave laws of the American slave States; but that, desiring to free his slaves, he is hindered and prevented, and that, being willing but unable to free them, he conducts himself toward them as if they were free, regarding their rights ward them as if they were free, regarding their rights and interests, and not his own.

3. In discussing the moral nature of slaveholding, we object to the terms malum in se, or bonum in se. We object, both for philosophical and upon practical reasons, to all arguments upon the nature of moral acts per se. Without entering into the merits of this objection, it is without entering into the merits of this objection, it is sufficient to say that it is better for good men to unite and make war upon slavery as it is, both by its abhorred system of laws, its actual practice, and its unquestionable fruits. There is the gigantic Evil, looming up like some terrific storm, black over half the heavens, and emitting fiery flashes that wither and blast whatever

All who are of one mind on this subject should unite and cooperate to bring every moral and equitable secular influence to bear against this modern Sodom and Gomorrah. Instead of that, the North is divided up into schools and sections by the force of philosophical niceties. The anti-slavery host are not cordinally and enthusiastically cooperative. There is a doctrinal spirit among them as high, as exclusive and as foolish as ever there was in the religious world. There is a disposition to punish men for not holding the high anti-slavery creed up to the very letter of philosophical doctrines. And as we have always contended against this fanaticism of doctrine in religious matters, so we consistently abhor the bigotry of it in great questions of philasthropy. We are more than willing that men should ground their own conduct on their own philosophical reasons; but, we hold that all men who are willing, practically and carnessly, to give their influence against slavery should be united, and that no man should be punished, orippled, or reproached for his honest belief on this subject, any more than for his religious beliefs. We are lovers of freedom in political relations, in moral and philosophical matters, and to the very core of life. All who are of one mind on this subject should unite

Nothing, therefore, can be further from the truth than the statement of The N. Y. Tribune:

"Mr. Beecher made some very extraordinary declarations in his speech on Monday evening. For example: he then declared that nothing was good or bad in itself, and thus that slavery was not universal grong. Without

How far this is from a correct representation wil ppear from the tenor of this article.
4. In regard to the American Board, we did no

sion to show that the New School Presbyterian Church is covered by Mr. Beecher's defence of the Board as effectually as Gen. Jackson's army at New Orleans was effectually as Gen. Jackson's army at New Orleans was exhibited by the cotton-bags from British bullets. After anti-slavery truth.

If the American Board administer their trust in the

If the American Board administer their trust in the spirit and according to the doctrines laid down in their latest enunciation, contained in a paper called the Good Waler Agreement, there can be little doubt that the Board and their missionaries will bring the Gospel to bear upon the subject of slavery in the most thorough and cleaning manner. We give a few points of this Good Water platform.

If the American Board bold its mission ible for the preaching of a gospel as and hese documents indicate, is it wise for Charength, to greet this growth and fruit of loand influence with distrust and rejection?

light?

Great pains have been taken to spread a rumor that we have changed our ground, at from former anti-slavery opinions. It is need that we have given up nothing, changed nothing as a bud changes to a blossom, and a blossom. We never abhorred slavery so much. We me dreaded its malignant influences both upon black, upon civil and religious institutions, were more invincibly determined to make not the hatter corresponded to the said of the said it, but to carry on legitimate war to the end

But, for that very sake, we shall refuse a ze knowledge, and all bigotry of anti slavery feeli attempts to punish men for variation of belie slavery doctrine.

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